776 An old man whom J.A. knew once had an
821 abalone shell talisman in his pocket. Thunder saw it and tried to get it. But the man saved it by grabbing his dog and whipping her and immediately the thunder stopped.

[30] Abalone shell ornaments (sa´wi·) were worn hanging on a cord at the breast or chest where they caught the sunlight. Their glitter was thought to startle rattlesnakes into giving a warning rattle. During early spring (about April) when the rattlers were emerging from hibernation there might yet be thunderstorms, hence the precautions mentioned above.

827 A coughing spell, when not occasioned by a cold, was attributed to melancholy by J.A., who said, "I get that way when I feel lonesome. Something in my throat jumps and I can't stop it."[96]

825 If one touched eagle down and then touched someone, that person would swell up immediately. Only a person with Eagle as a family totem or a dream helper could handle eagle down with impunity.

821 Windstorms were associated with the death of shamans. J.A. said she "nearly died" once from the activities of a ghost to whom she was distantly related. After a Wowol named Soi´yi'i (Manuel) who was "a big magic doctor" had died and was buried, a terrific wind arose while J.A. was sleeping "and almost turned her upside down."

An eclipse was regarded as the devouring of the moon (or sun) by some creature, probably Coyote, as believed elsewhere. Kroeber states that on these occasions an old Tachi woman would sing and dance and prayerfully beg that a little of the sun be left.[97]

At Summit Lake there was a fire in the bottom. "This is where fire started." (J.A. knows no story about it. She may be referring to a tule fire.) Burned over land (hite´na) is dangerous; if one steps on the ground, one will go down and never come up again. Just water comes up. (This probably refers to some locality of quicksands, possibly around Summit Lake.)

CEREMONIES

Jimsonweed Ritual

276 The Tachi, according to M.G., did not use jimsonweed (ma´nai) as "they were afraid of it." She saw it drunk at Čiau (Kingston) by Nutunutu but does not believe it was used by the Choinuk, Wolasi, Wechihit, or northerners

[96] Compare Coyote's grief in a Yauelmani myth: "When Prairie Falcon died he felt bad. His heart came out of his mouth, he felt so bad. He would have died but he caught his heart as it was in the air and put it back into his mouth" (Kroeber, Indian Myths, 248).

[97] The Yokuts Language, 374.

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29

[P.69 b]

302

386 (hoso´ša, J.B.; hošo´hɨt, M.L.; white color, čau´dod, J.B.) was made of pulverized shells. All paints were mixed with grease for application.

302 Differences in the use of paint by men and women lay only in the method of application. The same patterns were used by both, but the solid line of pigment used by men was broken up into a line of dots by women. Red paint was smeared lightly over the face when a woman was going to end the meat tabu after pregnancy or bereavement. Any woman taking part in a dance might put on red paint this way and then add a horizontal row of white dots on each cheek. [822] Both sexes used red and white paint, but black paint was associated with doctoring. Men with Crow totem used it, as did Bear and Coyote totemites on occasion. [791] A doctor, when attired for a pleasure dance or display, covered his face with black paint and his body with short white diagonal stripes. Wukchumni patterns are shown in figure 4.

Paint was not used as insignia by chiefs, messengers, singers, or, in fact, by anyone. It was assumed only for dance, ritual, or gala occasion (J.B., M.L.).

304 Tattooing.--Many women used tattooing as a permanent form of personal decoration. It was done of their own volition, usually in young womanhood but before marriage. The only motivation, other than vanity, was the belief [827] that it prevented one from getting old and wrinkled. (M.P.). Young girls who were close friends often had themselves tattooed at the same time. Only one form of tattooing had religious significance; this was a small pattern placed on the inside of the right forearm just above the wrist. Only a few examples of this type were observed, on two Yokuts women and two Western Mono men. This spot is said to

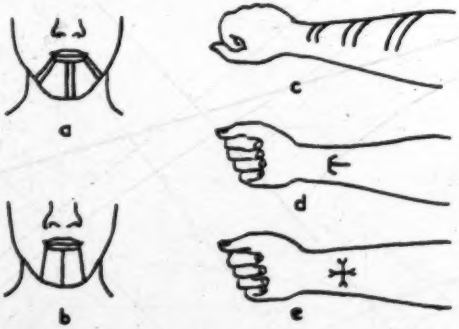

Fig. 9. Women's tattoo marks. a, c, Wukchumni (M.L.). b, d, Telamni (T.W.). e, Wukchumni (M.P.).

757 cutting. "The chills and fever came right out of the top of the head" (M.P.).

755 If a person met a ghost (tawa´tsa) after dark it might cause the intrusion of such objects as fingernails, hair, or clots of blood. These had to be sucked out from a cut. (See Anecdote 8 below.)

If a woman had an intimate man friend who died, he might come back and have intercourse with her. An orgasm during sleep was attributed to this. But a severe headache was believed to result, which had to be sucked out through the top of the head by a professional shaman.

754 Most illnesses were attributed to evil shamans who were thought to "shoot" the intrusive object in order to be called to treat the case and so receive payment. (See Anecdotes.)

[827] J.B. said all sicknesses with pain were caused by shamans. Pain was called ho´ba (the word also for blood). Shamans shot pains into the lumbar region of woman's backs.

756 When curing, shamans wore the same dress
535 regalia as when dancing: feather headdress,
292 weasel-skin wristlets,[254] down-strand skirt,
237 feather bunches hanging from the wrists, ear plugs, and other ornaments. Not every shaman owned such a complete outfit: the most important item, after the feather hand bunch which after all was an implement of work, was the feather hat. Any man who was going to do something special in a ceremonial way would buy or borrow one of these, whether he was a shaman or not.

755 Cases of slight sickness did not call for singing or dancing. The doctor pressed his patient all over, asked for symptoms from both patient and attending relatives, and also asked about the patient's recent activities in order to explore the possibility of the sick man's having had some weird experience (such as meeting a ghost) to which the illness was attributable. Then he smoked, communed with his helper, and proceeded with whatever treatment he deemed best. A more stubborn case would call for singing and dancing. This was done in the house beside the patient and in the presence of the family. As the shaman danced he repeated aloud what his supernatural advisor was telling him. (But he was not possessed; it was not the helper's voice or words, but his own.) If the doctor "wanted to make a show," he would have the patient removed to the public fire where people assembled to watch. During this performance the shaman might hire a singer
755 to accompany him and a winatum to assist him.
522 It was the privilege of anyone who wished or dared to give a clowning pantomime of the shaman's activities, "but it was usually a

[826]
[435]

[254] These protected the vulnerable seat of supernatural power in the wrists. M.L. said a shaman would pay one hista (about 25 cents) for a weasel (aho'ot) skin.